

69 Polémiq. N° 5

CORRESPONDENCE

120

BETWEEN

REVD. MR. MOYLAN,

AND



PETER SHEPPARD AND W. TIMS.

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Séminaire de Québec. 1864

"FACTS ARE STUBBORN THINGS."

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QUEBEC.

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INTRODUCTION.

SELF-DEFENCE HAS CAUSED ME TO PRESENT TO AN
IMPARTIAL PUBLIC, THE ANNEXED CORRESPONDENCE,
IN ITS PRESENT FORM :

This correspondence speaks for itself. Its chief features are too prominent to require illustration. However, it may be necessary, that I should briefly state, how it has arisen and progressed ; and, why I have been obliged to have recourse to the present mode of defence, against the attacks made against my character, as a Catholic, a Citizen, and an Irishman.

On the 28th of last April, the Odd Fellows of Quebec, celebrated the First Anniversary of "MERCANTILE LODGE."

P. Sheppard, Esquire, one of the speakers on that occasion, to illustrate the difficulties new Institutions had to encounter, among other cases, alluded to the opposition the illustrious "GALILEO" experienced, when endeavoring to establish the Copernican system.

The following week, a writer signing "Catholicus," attacked Mr. Sheppard, *by name*, designating him as "*a base and impudent calumniator,*" &c. &c.—Vide letter No. 1.

This letter, at the time, was not attributed to a member of the Catholic Clergy ; the language and style being so much the reverse of that of "*an humble Minister of the Sanctuary.*"

Mr. Sheppard prepared a reply ; but his friends perceiving, that, a personal, religious discussion and a consequent denunciation of Odd Fellowship, were the objects "Catholicus" aimed at, earnestly requested him to withdraw it—he consented. To vindicate Mr. Sheppard, and so far as the historical point was concerned, to "*set him right,*" in the opinion of an *unread* public, letter No. 2, was written.

Letter No. 3, next appeared, in which "Catholicus" poured upon Mr. Sheppard and "*A Catholic,*" a pretty copious stream of personality ; and, in a postscript, pub-

blished my name, without permission,, as being that of the writer of the communication signed "A Catholic," and declared his own to be "W. W. Moylan, Assistant Pastor of St. Patrick's Church."

I would, particularly, invite attention to this postscript, It clearly indicates the character of him that penned it.

Letter No. 3, was followed by letters 4, 5, 6, in which our Reverend adversary, was treated with more courtesy, than he could justly claim, or his conduct merited. No person more deeply regretted, than I did, his imprudent conduct, or more keenly felt the wound he inflicted on the interests of the church ; and I, therefore, confined my remarks to bounds, which, on other occasions, I certainly would not have observed.

Letters 7 and 8, were next published ; the former addressed to Mr. Sheppard, and by far the best written piece of cool presumption and envenomed insult, yet addressed to that gentleman ; the latter to myself, and again clearly shadowing forth the mind and disposition of its author.

Mr. Sheppard and I again prepared to vindicate ourselves, and handed to Mr. Flanagan, proprietor of the Freeman's Journal, letters 9 and 10 ; which, having retained possession of, for some hours, he declined to receive ; stating, that some persons—one of whom, a clergyman, he named—had called at his office and threatened "*to crush both himself and his paper*" if he published them.

The next number of the Freeman's Journal, instead of the reasons above given, contained the following :—

" TO CORRESPONDENTS.

" Two letters have been received, one signed "William Tims," the other "Peter Sheppard." The question at issue, we consider, has been sufficiently long before the public ; and its merits fully and amply discussed. The present communications we decline from the following reasons : they contain no argument ; but the grossest and most insulting personality towards the Revd. Mr. Moylan. We have already declined two communications in support of Mr. Moylan ; therefore, we consider the above named gentleman have no reason to complain of our firm determination not to publish anything wanting in respect to our venerated Clergy."

This unjust commentary on our communications, the proprietor, no doubt, was forced to insert, under the influence of the threat, "*to crush both himself and his paper*." Mr. Flanagan I cannot blame ; he has the misfortune to be poor, has a family to support ; and had to choose between starvation, and a sacrifice of principle,



Letters were then addressed to the ~~Editor~~ of the Mercury, explaining the true reason given by the proprietor, of our defence being refused insertion in the Freeman's Journal, and which were thus acknowledged;

"TO CORRESPONDENTS.

"Communications from "P. Sheppard" and "William Tims" received, and will appear on Saturday."

This it appears, somewhat alarmed our opponent and his friends, who, of course, did not feel at all comfortable at the idea of their proceedings being exposed; and, to get rid of one antagonist, the more effectually to crush the other, Mr. Sheppard was waited upon, for the purpose of inducing him to retire from the contest. Mr. Sheppard, eventually consented to withdraw his letter to the "Mercury," on being told, that if he persisted in its publication, "*murder would be the consequence*"; he was also assured that ample reparation would be rendered, for the injustice done him, thro' the columns of the Freeman's Journal. This last point was well conceived. It had a two fold object; the first to depreciate me the more in the opinion of certain members of our congregation, and to isolate me for a fresh attack,—the second to attach to Mr. Sheppard, the odium of having, to my prejudice, made terms for himself; so that if at any future period, he ventured to interfere, this apparent want of principle would, at once, deprive him of all public confidence.

All the apology, however, Mr. Sheppard received was contained in the Freeman's Journal of the 28th, inst., viz:—

"In reference to a notice to correspondents, published in our last, in justice to the one signed "Peter Sheppard," we beg to say that in declining to publish this communication Mr. Sheppard's name was inadvertently introduced as deserving the appellation of "gross and most insulting personality." Our only reason for not giving it insertion was that we considered the question at issue had been sufficiently long before the public."

And, in a few observations made from the pulpit of St. Patrick's Church, on Sunday last. Not one word of apology was offered for the insulting terms made use of by Mr. Moylan; on the contrary, it was stated in St. Patrick's Church, that Mr. Moylan had the full sanction of his Reverend Confrères in every thing he had done.

What transpired in the editorial *sanctum* of the Mercury, I am not prepared to state; however, the next

issue of that paper, instead of my communication, which was actually in type, merely contained this—

"NOTICE TO CORRESPONDENTS.

"With reference to the letters received by us from "P. Sheppard" and W. Tims," we conceive it to be necessary simply to state that they complained of the refusal on the part of the proprietors of the Freeman's Journal, certain communications connected with a correspondence lately carried on in that journal. To insert them is unnecessary. We conceive the writers to have just cause of complaint, on account of the unfair commentary accompanying the exclusion of their letters. At the same time we wish to be distinctly understood that as we have always endeavoured to avoid discussions of the nature of that under notice, we shall decline (and have already done so) to give insertion to any communication bearing upon a correspondence much to be regretted."

Thus deprived of the only effectual means, at my disposal to confront my adversary on equal terms, and satisfied with the approbation of my friends and of my own conscience, I might have taken no further notice of the matter, or quietly "bided my time," were it not, that, the most false and infamous stories have been, and are now being, sedulously circulated respecting the part I have taken in the controversy. Every species of annoyance, that malice, hatred or envy could suggest, has been put in operation. Already threats of personal violence have been uttered; but they have only had the effect of making me the more firm in my determination, not to submit to the injustice done me. It will be found, that I am about the worst possible subject, that could have been selected for intimidation.

Even within the domestic circle, have I experienced a foretaste of a petty persecution I certainly did not expect. I was well aware of the inveterate disposition of my adversary, and of some of his *soi disant* friends, and I, therefore, expected a most systematic attack upon my character; but I never anticipated that the pulpit would, in the midst of an enlightened community, have been made subservient to an unchristian revenge. I have been undeceived, and the occurrence will reflect a deep, a lasting disgrace on the parties concerned.

Such are the circumstances that have led to this publication, and from present appearances, it will not be the last, I may be forced to issue in self-defence.

Public opinion is not to be lightly braved; it has proved a more mighty corrective of abuses, a more efficient safeguard to the oppressed, than any yet discovered, to it, therefore I confidently commit this, "plain unvarnished tale."

WILLIAM TIMS.

Quebec, 2d June, 1847.

Letter 1.

For the Freeman's Journal.

BROTHER PETER SHEPPARD,
Versus the Court of Rome.

During the three last centuries, it has been the unvarying tactics of the disciples of error to represent the venerable religion of the greater part of christendom as the sworn enemy of all moral, social, and scientific progress. In pursuance of this diabolic scheme, history has become in their hands "a vast conspiracy against truth," the sacred deposit of revelation has been altered and mutilated, the character and institutions of entire nations have been blackened and misrepresented, almost every step made by genius and research in the path of science has been converted into a weapon of falsehood. Of the countless state calumnies heaped thus on the fair face of Catholicism by ignorance and unbelief, none have been more daringly and impudently asserted than the unfounded imputation that the celebrated Galileo, one of the parents of modern astronomy, was persecuted by the court of Rome for having maintained the system of Copernicus. Often has this idle tale been set forth in spite of truth and decency, and as often has it been exploded and branded with the stigma of calumny. Well justified then was the hope we entertained, that it would no longer be current among those who had the least pretension to literary education, sound judgment or common sense, whatever might be their creed to country. That it might still re-echo under the roof of Exeter-hall, or drop from the lips of a religious raving maniac, nothing in our opinion more natural; but that, within the walls of this city, at a public meeting composed of citizens of every creed, where charity was proclaimed the order of the day, such an infamous slander so offensive to Catholic ears, should have been broached, and with impunity, and by a respectable member of the community, this is preposterous and intolerable in the extreme! Yet, such is the case.—The meeting alluded to is the entertainment given the 28th of April last, in the Parliament Buildings by the Mercantile Lodge of Odd Fellows, and the mouth-piece

of this odious calumny, Brother Peter Sheppard. Of this mushroom Society lately sprung up among us, it is not our province to discuss now the merits or demerits, as all true and practical Catholics, since the well-known judgment of our ecclesiastical superiors, have but one and the same opinion on the subject. But we deem it an imperative duty, both for the information of Brother Sheppard and the honour of our religion, to repel a most gratuitous accusation. It was by him put forth that, as Galileo, when he proclaimed the system now admitted on all sides, that of the sun existing in the centre of the world and the planets revolving around it, was calumniated, misrepresented, persecuted and yet triumphantly received justice from succeeding generations; so to compare great things with little, the independent order of Odd Fellows, though calumniated and misrepresented, would scorn at and survive the hostility of its enemies. Who the supposed antagonists of Galileo were, and who the real adversaries of Odd Fellows are, though not mentioned by the speaker, even the uninitiated may easily guess. Waiving an unnecessary discussion for the above specified reason, we will throw the cloak of silence over the second part of the comparison, and confine ourselves to disprove the first by the following brief statements founded on the most authentic documents.

If Brother Sheppard's learning kept pace with the progress of science, if he condescended to study before speaking of History, he would know: "That Galileo, "who was first noticed and brought forward by a "Cardinal, was protected, rewarded, honoured and "pensioned for life by the then reigning Pope. That "among the Cardinals he had his most intimate friends, "avowed supporters of the Copernican doctrine. That "in discourses, lectures and pamphlets, the Copernican "system was upheld and taught throughout all Italy, "other civilized countries being still in the dark on the "subject, and in the city of Rome, before, during and "after the time of Galileo. That Galileo was never "hindered by the Church from teaching the Copernican "system as an astronomical hypothesis, ; but for making "it a theological question, by endeavouring to prove it "to be consistent with Scripture.—That he was corrected, not for being a good astronomer, but for being "a bad theologian. Moreover, that all the incon-

"venience Galileo underwent, was brought on by his
 "disingenuousness, his pride, his insulting and ironical
 "language ; that he returned kindness with abuse, and
 "confidence with deception ; that he was not brought
 "to the bar of the Inquisition for teaching astronomy,
 "but for violating, with every aggravating circumstance
 "of ingratitude, sarcasm and artifices unworthy of
 "him, a solemn injunction of the Inquisition, that left
 "him and his science as free as air, and only sought to
 "protect the word of God from abuse. And that finally,
 "notwithstanding all this and more, during the whole
 "trial, Galileo was treated with the most marked
 "indulgence. He stood there with the recognised
 "attributes of a sage ; and though an offender against
 "the laws of which they were the guardians, yet the
 "highest respect was yielded to his genius."

As Brother Sheppard's historical notions appear somewhat rusty, we will also inform him that, precisely at the same epoch Galileo flourished, "John Kepler, an uncompromising Copernican, a great astronomer, and an honest Lutheran, was prosecuted, and obliged to leave home by the Protestant theologians of Tubingen, who publicly condemned his discoveries, and he only found an asylum among . . . nefandum ! the Jesuits, aye, the Jesuits ! That this same Kelper was called to fill the chair of astronomy in the Pope's anniversary at Bologna."

Brother Sheppard, learning all this for the first time, may well bless his stars that a new ray of science has at last beamed on his dim intellectual vision ; and the reader of these lines will admire how the discovery of the revolution of the planetary system around the sun should be put on a par with the introduction of Odd Fellowship into this city, and Galileo with - - - - Brother Sheppard !

CATHOLICUS.

(Quebec, 3d May, 1847.)



Letter 2.

"CATHOLICUS," A CALUMNIATOR.

To the Editor of the Freeman's Journal and Commercial Advertiser.

MR. EDITOR.—Your Journal, of last Tuesday, is now before me. I have read the communication signed "Catholicus." No honest conscientious Catholic, would have penned such an article; it is not only wanting in that Catholic Christian charity, which carefully abstains from attributing unworthy motives to one's neighbor, but it is, also, evidently intended to evoke that spirit of prejudice and bigotry, which has, in every age and in every clime, been the destruction of the hopes and happiness of thousands of the human race,—the bane of all the sacred social relations of life.

It is not, Mr. Editor, my intention to enter upon a review of your correspondent's letter. I shall not touch upon his anti-catholic and anti-christian infelicities, with respect to Mr. Sheppard's motives, in alluding to an historical fact; that gentleman's well known character, and liberal principles, render such a proceeding on my part superfluous. Neither shall I make a single observation on the merits, or demerits, of Odd Fellowship.

A love of truth, and a desire to unmask a knavish calumniator, who would fain set our peaceable community by the ears, and, through his unblushing falsehood, bring contempt and derision on the term "Catholic," have induced me to procure, and to submit to your readers, the actual sentence, word by word, that was pronounced against Galileo, viz :

"That the proposition that the sun is the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical; because it is expressly contrary to the Holy Scriptures."

"That the proposition that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and, theologically considered, at least, erroneous in faith."

It is unnecessary that I should cite that portion of the sentence imposing the penalty of imprisonment, if Galileo did not acknowledge his system to be erroneous, and if he dared to teach it to others.

I shall now leave your readers to draw their own conclusions, satisfied that every honest, educated man, will acquit Mr. Sheppard of the charge of having uttered a falsehood, and acknowledge that "Catholicus" is deserving of the severest reprehension, for his insidious and infamous attack on a worthy citizen, and for his attempt to stir up strife and animosity in this community.

A CATHOLIC.

Quebec, 8th May, 1847.

Letter 3.

"A CATHOLIC," AN EX-CATHOLIC.

To the Editor of the Freeman's Journal and Commercial Advertiser.

Sir,—After the plain and triumphant refutation I gave to the base and impudent calumny uttered by Brother Peter Sheppard, at the public meeting of the 28th of April last, and tending to defame the Catholic clergy, I naturally expected that, if discussion arose, he would come forward himself, either to give further explanations on the Galilean question, or to manfully retract an opinion demonstrated to be false: could I imagine that "A Catholic" would volunteer his services in this anti-Catholic cause, and lead the forlorn hope of attacking his own religion, by embracing the Protestant erroneous view of the Galileo question, and joining in the hue and cry, vociferated by ignorance and bigotry, against the court of Rome?

The matter in debate is, indeed, "an historical fact," yet affecting, more or less directly, the character of the Catholic clergy and the Catholic religion, as much as the birth of the Messiah, though an historical fact, forms nevertheless the basis of Christianity.

The Inquisitorial sentence, quoted by a "A Catholic," would seem, to a superficial reader, to prove that Galileo's system was condemned as a "formal heresy." That the great astronomer's hypothesis was never considered "heretical," can be proved by the express testimony of the then reigning Pope, Urban VIII, and Galileo himself. The obnoxious words in the sentence were mere technical expressions, the style of a court of justice, to be interpreted according to their legal meaning, and not to their grammatical construction. "These words, in the language of the Roman tribunal, applied to any sentiment or act, contrary to the obedience of faith, and related to Galileo's system only as far as it was derogatory to the literal meaning of scripture." Galileo's hypothesis was never condemned, but the manner in which he maintained it. Most perseveringly and extravagantly he asserted that his system was based on scripture; he went so far as to require the Pope to declare that it was proved by scripture; and ecclesiastical authority, knowing that these sacred records are apparently opposed thereto, and fearing lest they might suffer in the minds of the multitude by Galileo's imprudence, obliged him *alone*, first, to observe silence on the question, and when he transgressed the command, required him to abjure, not the system in itself, but the system as contained in scripture, in the sense he had broached it. That this catholic view of the question is most correct, is proved by the following facts: At the same time Galileo's trial was pending, two jesuits were publically lecturing in favour of his system, in Rome, one in the Roman College, the other in the Sapienza University; and if it was "heresy" for Galileo, why not for them? Moreover, nearly two centuries before Galileo's time, Nicholas Cusanus, a German by birth, and a supporter of his doctrine, was raised to the cardinalate. At Bologna, professor Dominic Maria Novara taught it to his pupils, among whom studied Copernicus. In 1510, Leonardo de Vinci, astronomer as well as painter, mentions this opinion as partially prevailing. A few years after, Celio Calcagnini, a professor at Ferrara, proclaims it likewise. But Copernicus, a Prussian and a Catholic canon gave it celebrity, and reaped the honors of the discovery, by uniting his name therewith, as Amerigo Vespucci snatched from the great Columbus the glory of giving his name to the continent on which

we live ; and this same Copernicus unable, as poverty is too often the lot of genius, to publish his astronomical works, was indebted to cardinal Schomberg for the favour of having them printed, and in Rome, and under the auspices of Paul III. Why then did this "heresy" seek for shelter in the very centre of catholicity, under the eyes of the papal court, and find such fostering protectors in Popes and Cardinals ? Why should the successors of St. Peter who, in the sixteenth century, suffered the secession of England, Scotland, Denmark, Sweden, Norway, and a great part of Germany, rather than surrender an iota of catholic doctrine ; tremble to anathematize, in the same age, a handful of professors of astronomy, if their scientific opinions were really "heretical?"

No, never would Galileo have excited the least outcry, had he confined himself to astronomy, and not perverted scripture. He was condemned, not for being "a good astronomer, but a bad theologian." For this reason alone was he obliged, in 1616, to observe silence on the subject ; and having infringed this order, and levelled the shafts of sarcasm and contempt against the ruler of the land, in 1633, he was made to feel, though most leniently, the hand of justice, against which genius affords no protection, and from which he was no more exempt than the humblest peasant then living.

Many other corroboratory proofs could I adduce, were I disposed to trespass any longer on public attention ; I neither court nor fear discussion ; I act merely on the defensive ; how long such tactics will continue, time will determine.

The personal charges, though perhaps unworthy of notice, I will now briefly confute.

1. As for being "wanting in catholic christian charity," I fear. "A Catholic" is guilty of the same crime ; how else characterize these gentle expressions ? "knavish" "calumniator," "insidious and infamous attack," "unblushing falsehood."

2. As for evoking a "spirit of bigotry and prejudice," "setting a peaceable community by the ears," I leave to a discerning public to judge which is the more bigoted and quarrelsome, the man who, in a public assembly, flings in the face of Catholics a most bare faced calumny, or the individual who, by means of the press, inflicts on

the shameless calumniator a well-deserved castigation. Should the flambeau of religious discord blaze in this community, on Brother Sheppard and his abettors will rest the blame. In presence of his audacious misrepresentation, I glory in the stand I have made, and I will tell "A Catholic" that, like every true son of the Emerald Isle, I would rather love my religion too much than too little.

3. As for Brother "Sheppard's well-known liberal " principles," his ordinary conduct may be stamped with this social virtue; but, in the instance alluded to, he stands before a catholic community guilty of the grossest illiberality.

4. As for "bringing contempt and derision on the " term *catholic*," I fear it is greatly exposed thereto, since "A Catholic" blushes not to side, in an historico religious question, with the revilers of his religion; and in the "desire to unmask a knavish calumniator," he has unmasked himself, by proving how slender are the ties which still bind him to the creed of his forefathers.

5. As for the "attempt to stir up strife and animosity," I most indignantly repel the imputation; and as long as that imperishable monument of combined Catholic and Protestant generosity, St. Patrick's Church, exists within our walls, I will consider it the bounden duty of Irish Catholics to join hand and hand most cordially in social and civil intercourse with their Protestant brethren, but when their religious tenets and Catholic obedience are concerned and endangered. never!

Finally, I will assure "a Catholic" that his interference in the debate between Brother Sheppard and "Catholicus," is ungenerous, uncalled for, uncatholic; that, as "a little learning is often dangerous," the Catholic religion and the Catholic clergy count among their bitterest enemies "Catholics" half-taught; that "a Catholic," by trumpeting with Brother Sheppard one of the foulest calumnies of Voltaire and some Protestant writers, has placed himself in the most unavoidable position in the eye of his Catholic countrymen; that pity is paramount in my breast to every other feeling, when I behold Protestant weapons wielded against Catholics by "a Catholic," who, if Catholic he be, is one of those few unfortunate Irish Catholics, who by their recent

conduct, have plainly proved they would rather ceased to be Catholics....than Odd Fellows!

CATHOLICUS.

Quebec, 11th May, 1837.

P. S.—The writer of “a Catholic” is well known in this community, and

BROTHER WILLIAM TIMS

is informed that the author of “Catholicus” is

W. W. MOYLAN,

Assistant Pastor

St. Patrick's Church,

Quebec.

Letter 4.

TO THE REV'D. MR. MOYLAN.

SIR,—In the *Freeman's Journal* of Friday, the 4th instant, you acknowledge yourself the writer of the elegant Epistles, which have appeared in that paper, signed “Catholicus,” and you express disappointment that I have not come forward to enter into discussion with you on the Galileo question; although you have brought my name prominently before the public, I assure you all your attempts to induce me to enter into a controversy, which cannot but tend to create strife and animosity, will prove abortive.

I must confess, Sir, that my surprise was extreme on hearing that such productions emanated from the pen of a minister of religion, one whose duty it is to teach and encourage brotherly love, christian charity, and a feeling of indulgence for the faults and frailties of others:—

I fear that you have lamentably misunderstood the lessons of forbearance and moderation, which your preceptor sought to inculcate in the seminary in which you were educated, where I venture to assert you were informed that it was your duty to avoid scurrility, and to abstain from attributing improper motives to your neighbours.—The principle which you have quoted that a little learning is a “dangerous thing,” is fully ex-

emplified in the two letters of Catholicus, and I beg to remind you of another, which you appear to have forgotten, " those who live in Glass Houses ought not to be " the first to throw stones."

You have spared me the necessity of refuting the gross abuse which you have thought proper to render yourself guilty of; because I make it a rule, Sir, to treat with contempt, observations addressed to me through the public prints, unless they are couched in language usual among gentlemen, and because you have shewn yourself a bad diplomatist; your youth, inexperience, and over-zeal, have led you into the error of pleading the cause of your adversary, for which I beg you will accept my grateful thanks; rely upon it that in cases like the present, it is wisest to check the ebullitions of a foward temper, and by the time you have arrived at my years, you will have ample opportunity of satisfying yourself on this point; all the sophistry of which you may avail yourself, will not prevent those who are at all acquainted with history, from judging *why Galileo suffered the punishment to which you admit he was condemned, nor will it be difficult for them to decide who has been guilty of what you elegantly style "base and impudent calumni;"* to them I leave it to pronounce the verdict, fully convinced that justice will be awarded where it is due.

P. SHEPPARD.

Quebec, 18th May, 1847.

Letter 5.

REVEREND SIR.—I have observed in the Freeman's Journal of the 14th instant, the unwarrantable liberty, you have taken with my name. The act stamps its character.

I have, the honor to be,

Reverend Sir,

Your most obedient servant,

WILLIAM TIMS.

To the Reverend Mr. MOYLAN,
Assistant Pastor,
Of St. Patrick's Church,
&c. &c. &c.

Quebec, 18th May, 1847.

Letter G.

CATHOLICUS—AGAIN.

To the Editor of the Freeman's Journal and Commercial Advertiser.

DEAR SIR,—Your correspondent, "Catholicus," like that awful affliction to some poor bipeds—a scolding wife—appears determined to have the last word, he be right or wrong. I have no desire to interfere with his enjoyments in that respect, provided, that, unlike the scolding wife, he shall give his opinions, without that leaven of vindictive feeling, which so well suits the palate of some mortals, but is extremely nauseous to that portion of the public, whose good opinion he would cultivate.

In my last letter, I confined myself to the expression of a simple truth, and of a gentle hint to the public—to be also applied by "Catholicus"—that your correspondent's "anti-catholic, anti-christian" observations, did not meet with the approbation of, at least, one catholic; and, that, as one portion of his letter was unfounded in fact, another on misrepresentation, the remainder should, reasonably, be considered to partake pretty freely of both, and, therefore, to be received with the greatest circumspection. The hint was not lost upon the public. On "Catholicus" it was. And, again, like a quack doctor, he is determined to kill or cure, by administering a double dose of his medicine. Whether, or not, he has succeeded, time will tell.

"Catholicus" would favor your readers with quantity, not quality; this observation, your last number, containing a column and a half of his lucubrations, sufficiently proves.

Altho' my communication, of the 8th instant, contained within the smallest space, the "pith and marrow" of all that could be written upon the subject at issue, yet, as amplification appears to be the order of the day, and as the great mass of the community judge of a writer's brains, and of the justice of the cause he advocates, by the quantity of his writings, I shall not oppose the prevailing taste; and will, therefore, in a review of "Catholicus'" letter, lengthen my observations to the utmost limits my time will permit.

"Catholicus" commences:—"After the plain and triumphant refutation I gave to the *base* and *impudent* calumniations uttered by Brother Peter Sheppard, at the public meeting of the 28th April last, and tending to defame the catholic clergy, I naturally expected that, if discussion arose, he would come forward himself, either to give further explanations on the Galileo question, or to manfully retract an opinion demonstrated to be false. Could I imagine that a catholic would volunteer his services in this anti-catholic cause? &c., &c."

Plain and triumphant refutation! Vanity! vanity! what fools thou makest of us mortals. Why didst thou, in the plenitude of thy power, inflict such a misfortune on poor "Catholicus"? Why single him out as the depository of thy questionable favors? Contemplate thy work. Behold him, who, in the opinion of a discerning public, has not retired a victor from the contest, invest himself with the badge of triumph, and trumpet forth his victories to the world. See the *veni, vidi, vici*, of the hero of old, cast into the shade, by the magnanimous deeds of this ——, wielder of "a grey goose quill." Verily, vanity, thou shouldst hide thy head, and weep, for the evil thou hast done.

"Catholicus" naturally expected that, if discussion arose, Brother Peter Sheppard would come forward, &c. No doubt he did; but, as his vanity led him to believe, he fancied his scheme too well laid to fail of success. He wished, not to discuss the proper interpretation of the sentence pronounced against Galileo, but to create a religious discussion; to pit catholic against protestant; to reduce our community to a state of anarchy and confusion; and, then, to denounce Odd Fellowship as the prime cause, as the source, of all the evils that might have ensued. The scheme was well devised; the end justified the means; and deep, and bitter must have been the mortification of its author at its failure.

In the bitterness of his disappointment, he might well exclaim that "my interference in the debate was ungenerous, uncalled for, anti-catholic." The fruit of his plot was within his reach; he stretched forth his hand to pluck it; it was snatched from his grasp. Poor fellow! I can well afford to pity, and to pardon him, for the epithets which he has, in his anger, lavished upon me. I volunteered my services to avert a calamity; it

will be difficult, indeed, to convince me that to have done so, was "ungenerous, uncalled for;" that, it is a catholic doctrine to pervert the truth, to endorse a falsehood, and to sanction *uncharitable* attacks on private individuals, no matter from whom they may emanate.

"Catholicus" says: "The matter in debate is, indeed, a historical fact, yet affecting more or less directly "the character of the catholic clergy, and of the catholic religion." This I deny. It is "Catholicus" himself, who would attach to the church, the odium of Galileo's condemnation. The church has disclaimed any participation in the deed. It has declared his condemnation was not its act, but the act of the Inquisition—a tribunal over which the church then exercised little—if any—control, altho' many of its high officers were members of the church. The acts of a few individuals do not necessarily involve the character of the whole body, of which they are members. The atrocities of the Inquisition, perpetrated under the mask of religion, the church has never sanctioned. Notwithstanding all this, "Catholicus," in the blindness of his judgment, would establish that Galileo was condemned by the church; and, that the Inquisition was a mere tool in its hands, for the commission of crimes, at which humanity shudders.

Let a discerning public now judge, whether I would sacrifice the church to Odd Fellowship, or who is the "Anti-Catholic." He, who would cast a foul blot on the glorious escutcheon of the Faith, or I, who would prevent the act?

"Catholicus" further writes: "The Inquisitorial sentence, quoted by "A Catholic," would seem, to a superficial reader, to prove that Galileo's system was condemned as a *formal heresy*. That the great astronomer's hypothesis was never considered heretical, can be proved by the express testimony of the then reigning Pope, Urban VIII," &c. &c.

Now, what does this last paragraph prove? Why, that the church, as I have before stated, disclaimed—in the person of the Pope—any participation in the injustice done Galileo. It was the Inquisition alone who acted in the matter. I should like to be informed on what grounds any man, other than a *superficial reader*, could ascertain, from a careful perusal of the sentence

itself, and well weighing the meaning of each word, that Galileo's system was *never condemned*—that it was *not pronounced a "formal heresy."* In this instance sophistry is of no avail.

"Catholicus" says : "The obnoxious words in the sentence were mere technical expressions, the style of a court of justice, to be interpreted according to their legal meaning, and not to their grammatical construction." This argument might well be expected from a petty fogging attorney, who would attempt to supply the want of talent and common sense, by barefaced assertion, and absurdity, but is unworthy, in the highest degree, of a man of sense and education.

That Galileo was condemned for his system there is no doubt ; that he suffered imprisonment, in consequence, there is less doubt ; and, if it be an error, on my part, to believe that of which there is no doubt, I fully acknowledge my fault. If it be erroneous and anti-catholic, to avow the truth, to acknowledge that Galileo was persecuted, it was also erroneous and anti-catholic for the many and illustrious persons—both clerical and laymen—who have written on the subject, and whose judgment and opinions I place infinitely above those of "Catholicus."

I shall merely cite the opinion of one writer, whose pen has illuminated the page of history ; whose veracity has never been questioned ; and whose impartiality has been fully acknowledged. I mean the celebrated Abbé Millot, a Jesuit. He speaks of Galileo in the following terms :—

"Galileo, the illegitimate son of a noble Florentine, was one of those to whom the progress of science is chiefly to be attributed, and who, in consequence, were the more persecuted. The Copernican system, in which all phenomena are so well explained by the movement of the earth around the sun, well deserved such an advocate * * * * * But, to enlighten the human race was to expose oneself to terrible misfortunes. Gassendi did not dare to combat Aristotle without infinite precaution, by first submitting his works to the judgment of the church ; as if there was anything in common between Aristotle and the church. Descartes, who had retired to Holland, to enjoy a little liberty, found there persecutors ; and was

" actually accused of atheism, after having published
 " new proofs of the existence of God. The persecutions
 " which Galileo experienced are too memorable to be
 " passed over in silence by me."

" A monk denounced him to the Inquisition of Rome
 " in 1616. He appeared before that tribunal. Cardinal
 " Bellaimini obliged him to promise that he would no
 " longer support the Copernican system, neither by
 " word of mouth, nor in writing. Sixteen years after-
 " wards, he published his dialogue, in which one of the
 " speakers develops the system, and too well proved on
 " what side reason was. The enemies of science returned
 " to the charge. Galileo was again cited to appear at
 " Rome, and, the Inquisition, in 1633, renders the fol-
 " lowing sentence, which was certainly worthy of the
 " tenth century."

" That the proposition that the sun is the centre of the
 " world, and immovable from its place, is absurd,
 " philosophically false, and formally heretical ; because
 " it is expressly contrary to the holy scriptures."

" That the proposition that the earth is not the centre
 " of the world, nor immovable, but that it moves, and
 " also with a diurnal motion, is also absurd, philosophic-
 " ally false, and, theologically considered, at least, erro-
 " neous in faith."

Let " Catholicus " hear what this talented writer, and Jesuit, further says on the subject, and, if he can, make a proper application of it. " I abstain," says he, " from all reflection on the sentence of the Inquisition. It will eternally confound presumptuous men, who condemn that of which they are ignorant, and who dare, in some degree, to render religion auxiliary to their excesses against reason. I shall, however, observe to the honor of literature, that the Cardinal Bentevoglio, an estimable historian, who had been a disciple of the philosopher, and who was first Commissary of the Inquisition, opposed the injustice as much as he could. But what could a sage do against the fanaticism of the age."

I have, I think, Mr. Editor, said quite enough on the subject of debate, I shall not, I trust, be again forced to occupy your columns with matter that is neither interesting to a discerning public, nor productive of much advantage to the parties concerned. I shall dismiss the

subject, with a few observations on some of the other prominent features of your correspondent's letter.

He quotes the old worn out adage that "a little learning is a dangerous thing." If this proposition be true, it necessarily follows, that a man's power to inflict injury increases in the exact ratio to his learning.

"Knowledge is power." The greater the knowledge, the greater the power. The man without knowledge is without power, and, therefore, completely at the mercy of him who possesses it. What potent weapons does knowledge furnish to the ambitious and unprincipled man. It enables him to make that which is radically wrong and vicious, appear to be good and virtuous. He wields his power with a despotic hand, not for the advancement of the human race, but to attain his own selfish ends. How many melancholy instances of this, has not human life furnished. We must believe the great mass of mankind to be good, honest, conscientious ; to them, even "a little learning" would be most valuable, as it would afford the only safeguard against the designs of the unprincipled. But enough on that point. I have not sat down to pen an essay.

To return to your correspondent. I would observe that "Catholicus" favors me with more personal attention than circumstances would appear to warrant. He would make the question at issue, not a question of truth and falsehood, not a question of misrepresentation and calumnia, but he would make it a mere personal affair. Because I am a catholic, he would say, "you have no right to express an opinion contrary to mine : if you do so, you prove how slender are the ties which still blind you to the creed of your forefathers. " To me you owe implicit, passive obedience, under pain of being proclaimed a renegade to your faith, a "renegade to your country." All this, "Catholicus" may say. It will pass for what it is worth. It would not be the first time that such language had been made use of, and failed of success. It would not be the first time, that intimidation had been made use of, to enforce that, to which every principle of truth and reason is opposed.

In the present instance, "Catholicus" may attempt to make me feel the weight of his bitter disappointment : to pour upon my devoted head the full vial of his wrath ; all this he may do. I care not. The recognition of the

justice of the cause I have advocated will be to me sufficient recompense.

In conclusion, Mr. Editor, I would recommend to your correspondent the cultivation of three qualities, with which he is, evidently, not intimately acquainted. viz: Judgment, Temper, Charity.

I have the honor to be,

Mr. Editor,

Your obedient servant;
A CATHOLIC.

Quebec, May 17, 1847.

Letter 7.

TO PETER SHEPPARD, ESQ.

Sir,—I have read the letter you have addressed me through the columns of this paper. In the most parental manner, you display the striking contrast between your grey hairs, and my youth; you administer also a short advice, excellent indeed, were it applicable in the present circumstance.

I am young, tis true, consequently open and sincere, calling things by their name: thus I have appropriately termed your notorious assertion "a base and impudent calumny."

Reluctantly I have inflicted on you a severe but richly merited lesson, which I regret not. The friends of social order will as deeply deplore as myself, that your unfortunate indiscretion should have rendered it so necessary. In this Catholic city, more respect should be entertained for our religious feelings. This proverbially peaceable community will, I confidently hope, no longer witness such unsocial occurrences. It was to impart to you "the lessons of forbearance and moderation" I have learned in the Seminary, that I have undertaken my first compaign in polemical warfare.

Shutting your eye to the dazzling light of evidence, you still persevere in your erroneous opinion. This surprises me not. In this and other controverted points, like many thousands, you seem to act on the principle that "ignorance is bliss."

Notwithstanding the "base and impudent calumny" you have once laid at the door of Catholics, the highest

respect for your eminently liberal and social character is felt by the whole Catholic community, and is fully shared by

W. W. MOYLAN,

Assistant Pastor,

St. Patrick's Church.

Quebec, 20th May, 1847.

Letter S.

**PARTING WORD TO BROTHER WILLIAM
TIMS & CO.**

To the Editor of the Freeman's Journal and Commercial Advertiser.

SIR,—Your Correspondent, "A Catholic," whom every one says and knows to be Brother William Tims, braving once more public opinion, has issued a new manifesto against the religious interests of his countrymen. Volunteer in an anti-catholic cause, unprovided with the weapons of science, he has evidently summoned to his aid the learning of some members of the Mystic Brotherhood, whether unprincipled Catholics, or bigoted Protestants, it matters little; for it is a notorious fact, though ignorance is neither a reproach nor a crime, that in this discussion Brother Tims is a mere copyist, equally as guilty as the author, a tool employed by anti-catholic hands; that his intellectual acquirements amount to little more than counting pounds, shillings and pence.

Overcoming the feelings of pity and disgust, with which this unnatural discussion inspires every Irish Catholic as well as myself, I will briefly notice again the Galileo question.

That, as I stated before, this matter effects more or less directly the character of the Catholic religion and the Catholic clergy, is proved by the consideration that "a belief is sought to be induced that the persecution of "Galileo is but one fact among many, indicative of the

" same temper ; that the spirit it betray's has ever been
 " an habitual feeling in the church, manifesting itself
 " at one time in a more, at another in a less prominent
 " degree, but ever regarding the doctrines and conclu-
 " sions of science with an eye of jealousy and mistrust ;
 " that the quiescence of the earth, in particular, was
 " once a dogma of faith ; that it was precisely for his
 " scientific inculcation of the opposite truth, that Ga-
 " lileo was prosecuted and persecuted." Why, indeed,
 do Infidels and Protestants, in their eternal crusades
 against the Catholic church and the Catholic clergy, in
 the slanderous accusations of ignorance they unceasingly
 vomit forth against them, seize upon this " historical
 fact," and expatiate on the pretended persecution of Ga-
 lileo, as an irrefragible proof of the instinctive hatred of
 Catholicism against science and education ? For this
 most cogent reason, though the odium of Galileo's con-
 demnation, if odium there be, would immediately attach
 to the Inquisition, and less directly, by Protestant
 malice, to the Catholic church, I consider it the boun-
 den duty of every true and not lip-catholic, to vindicate
 even that tribunal from an unfounded imputation.

In support of this Catholic view of the question, I will quote the very words of Galileo, in one of his letters to Picchana : " The doctrine of Copernicus *has not been declared heretical*, but only as not consonant to the " sacred scriptures." If Galileo's system is denominated " a heresy," it is in a wide, improper, technical sense. An able Catholic writer illustrates thus my opinion : " We recollect once hearing an amusing story of a very " worthy squire from the west, coming up to town " expressly for the sole purpose of chastising an unfor- " tunate barrister, who had been constrained to describe him in his pleadings ; 'as *confederating and conspiring* " *Me !*' would he exclaim, boiling with rage, who never " *confederated or conspired in my life. I'll teach the rascal what it is to call an O'Branagan a confederator !*" and pretty much the same irresistible temptation to " smile, do our self-complacent wiseacres produce in " their neighbours, when they are described as dedu- " cing in the plenitude of their sagacity, shrewd " consequences from the style of an Inquisitorial " decree."

Brot her Tims, in the most dogmatical and pedantic strain, holds on : " That Galileo was condemned for his

"system there is no doubt." Again I will remind him that Galileo was condemned for having based his system on Scripture, contrary to its literal meaning. He suffered a mere nominal confinement for having infringed a just decree of the Inquisition, and treated most disrespectfully his temporal sovereign.

Brother Tims, in his abortive attempt at scientific display, has most unfortunately quoted "the celebrated 'Abbe Millot, a Jesuit." This notorious Millot, who was banished from the society of Jesus, wrote all his life against popes, priests, and monks, and expressed the bitterest hatred against the most cherished institutions of Catholicism. Let every reader judge of Brother Tims' scrupulous veracity, since, to support his extravagant opinion, he has recourse to an Ex-Jesuit, the Abbe Millot, who for the sake of a mushroom celebrity among the infidel writers of his time, trampled on the rights of historical truth, threw aside the restraint of clerical decency and dragged in the mire the ministers of his own religion. Such is the company Brother Tims very naturally associates with; such the arsenal wherein he looks for his harmless weapons.—Strayed in the field of History, treading in an unknown path, at the very first step, he stumbles and falls. Such authors as the Abbe Millot, are the poisonous sources where young Catholics pervert their minds, and lose all respect for ecclesiastical authority and their holy religion - - - - Brother Tims has "un-masked" himself again!

I will now resume and conclude. In this and my two former articles, I have triumphantly proved :

1. That Galileo's system was condemned by the Roman Inquisition, merely because he sought to base it on Scripture.

2. That the slight punishment he endured, was the effect of his disobedience to the law of the land, and of his contempt for civil and ecclesiastical authority.

3. That this "historical fact," though relating peculiarly to the Inquisition, is more or less connected with the honour of the Catholic religion and the Catholic clergy.

Moreover, another very desirable result has arisen from this discussion : the Irish Catholics of this city will be more than ever convinced of the anti-catholic tendency of Odd Fellowism.

Having successfully borne out my assertions, and vindicated the character of Catholicism, I withdraw now from the arena of controversy, because I clearly perceive the inutility of further discussion. The scientific merits of the question have been sufficiently examined, and as for noticing the gross scurility, and vulgar impertinence of Brother William Tims & Co., I have already condescended too much.

Indignant, as well as every true Catholic, at the revolting insult offered to the Catholic clergy, at the meeting of the 28th April, prompted by the most honorable motives, fired with a zeal never burning with greater intensity than in an Irish Catholic heart, humble minister of the sanctuary, and wishing to fulfil my duty as such, I have undertaken the defence of our venerable and calumniated faith. If I have exposed myself to the bitter hatred and deadly hostility of the fraternal and charitable Odd Fellows, I have received elsewhere superabundant compensation and reward. My Catholic countrymen have applauded my unflinching and uncompromising defence of Catholic opinion. Almost alone, Brother Tims has not deemed it too dishonourable to take rank among the revilers of his religion, nor too low to shower abuse spiced with the most spleenetic malice upon a friend and a priest. Degraded in the eyes of every man, who has the least respect for sincerity of conviction, he will long reap the bitter fruits of his unmanly, ungenerous, unchristian intervention ; and the salutary lesson he has received at my hands, will teach him and other Catholics of his stamp, how far better & safer it would be for him and them to follow in peace their respective callings, and strive to make a christian use of their talents, than to write on what they know not, prattle about theology, falsify history, and abuse priests. As a last & friendly suggestion, I would advise him to read over again the catechism which, in our childhood, he and I learned, I presume, from the same venerable clergyman of this city : there his eye would fail upon this.

Q. Are all Christians obliged to observe the Commandments of the Church. ?

A. Yes : because, according to the doctrine of our Lord Jesus Christ, he that hears not the Church, must be accounted as a heathen and a publican.

Finally, the catholic community may form a very correct estimate of Brother William Tims' delicacy and principles, by considering the select epithets, raked out of the gutter, "knavish calumniator," "scolding wife," "quack doctor," "wielder of a grey goose quill," "petty fogging attorney," "a fool," with which he has graced.

W. W. MOYLAN,

Assistant Pastor,
St. Patrick's Church.

Quebec, 19th May, 1847.

Letter 9.

TO THE REV'D. MR. MOYLAN.

When I last addressed you, I entertained a hope that the subject which you imprudently brought forward, (and which had you possessed a particle of discretion, ought then to have been consigned to the "Tomb of the Capulets,") would not again have appeared in the public prints, or called for any further observations from me ; I am now convinced by the tenor of the last letter which you address to me, through the columns of the Freeman's Journal, that the language in which I expressed myself was of too refined a nature to come within the reach of your understanding, and it is now quite evident to me, that you had no other motive, than that most uncharitable one of provoking a religious controversy, and exciting animosity and heart-burning in a community, which until your ill advised interference, remained perfectly satisfied that nothing had occurred which could justify a disturbance of its tranquillity. Some men are unfortunately never happy, except in the midst of turmoil and discord ; you have given an undeniable proof that your feelings and opinions are more in unison with those of the tenth, than those of the nineteenth century.

You say you are young and sincere ; that you are fond of calling things by their names ; and still in the face of this declaration, you persist in qualifying my assertion "that Galileo was punished because he declared that the sun was a fixed and stationary planet, and that the earth was moveable"—as a base and impudent calumny.

Now, Sir, it happens that no one is more fond of calling things by their proper names, than he who now addresses you; if truth is a calumny, I am quite prepared to plead guilty to the *soft* imputation; but, as I have been accustomed to give an *honest* interpretation to such positive declarations as I find couched in plain and intelligible language, I now declare to you in that spirit of candour *which you profess to admire*, but *at same time appear so little to practice* that, in my estimation, those who signed the sentence against Galileo, in which they declare "That the propositions, "that the sun is the centre of the world and immovable from its place, and that the earth moves and also with a diurnal motion, are false, heretical and contrary to the Holy Scriptures :" were guilty of gross and unpardonable falsehood; and I further assert that you, who would at this day seek to have the world believe that what was plainly and unequivocally declared by that sentence, was different from what was intended to be expressed, are yourself a participator in the same offence.

If I chose this particular case in support of my assertion "that new Institutions always find opponents," I merely cited an historical fact, with which all who have made themselves acquainted with history must be familiar:—but, I did not cite it alone, it was accompanied by other facts, which you have not thought proper to notice; and, had I even dreamed, that it would have produced any angry feelings, or been made the subject of controversy, I would willingly have suppressed it and quoted others of the many cases, which could have been appealed to; had I done this, however, it could have been of no avail, for you were determined not to lose the opportunity of displaying your *amiable* and *tolerant* feelings:—most assuredly would you have found something very monstrous in any which might have been adduced, and the unfortunate wight who presumed to utter them, would have been equally favored with the elegant epithets with which you have shewn yourself so familiar. If, indeed, the several addresses had been previously submitted to the censorship of Mr. Moylan, perhaps might he, in his great condescension, have allowed them to be delivered before the public, but not until they had been so distorted as to suit his views and interests, and rendered susceptible of any interpretation which he might afterwards think it advisable to attach to them.

Alas ! alas ! the presumption of beardless youth will often lead them to lay claim to great sagacity, while they prove themselves miserably deficient in common judgement ; witness the *beautiful consistency* of your concluding paragraphs, wherein you declare that he, whom you qualify as a base and impudent calumniator, is at the same moment entitled to your respect, and that of the rest of his fellow-citizens :—really Mr. Moylan, your first essay in prolemics has been a decided failure, and I advise you to be more on your guard hereafter.

I flatter myself, that my past life has afforded ample proof, that none could feel less disposition than myself, intentionally to give cause of offence to any of my catholic fellow-citizens, for whom I entertain a far higher and more sincere respect and esteem, than those who seek to reduce them to the condition of slaves.

Nothing ever caused me more pain than the necessity in which you have placed me by your unjustifiable attack, of appearing before the public, to vindicate my character, against false and injurious imputations ; but, there is a tribunal here below, independently of that before which we shall both appear hereafter, in which impartial justice will be awarded between us : an enlightened public, of which a large portion at least is at liberty to entertain and express an uncontrolled opinion, will decide which of us two is the “base and impudent calumniator.”

With this, I take my leave, perfectly decided not again to address you upon this subject, or to notice any further impertinence which you may render yourself guilty of ; assuring you at same time, that I bear no malice or hatred, and that I do you the justice to believe, that when you shall have reflected seriously upon this subject, you will feel convinced that you have improperly and unnecessarily attacked the character, and attributed unworthy motives to one, who never sought to give you, or any other person, the slightest cause for recrimination or abuse.

P. SHEPPARD.

Letter 10.

TO THE REV'D. MR. MOYLAN.

REVEREND SIR,

I observe, in the Freeman's Journal, of the 21st inst., the liberty you have, a second time, taken with my name.

Forbearance, when carried too far, becomes injurious ;—mine has reached its utmost limits.

However painful, Reverend Sir, it may be, to be obliged to address, thus publiciy, a minister of the holy Faith which I profess ; however painful it may be, to be obliged to lose sight of the clergyman, in the individual, I shall not shrink from the task, which the duty I owe to the interests of the church—to society at large, to my friends and to myself ;—and, the forgetfulness you have evinced of that respect, which by every tie human and divine, you are bound to pay to the sacred habit, with which you are invested,—have rendered imperative.

Few, perhaps not even those gentlemen, who have devoted themselves, more particularly, to its service, entertain a more profound respect for the Doctrines of the Church, than I entertain. Few, perhaps, with my limited talent and education, have scanned with a more impartial eye, and unbiassed judgment, its traditions and its truths ; and, perhaps, few there are, who have re retired from the task, with a mind more thoroughly imbued, than mine, with admiration for its heavenly attributes ; and, a consequent determination to stand by it, “ thro' weat and woe.”

I am not a Catholic, Reverend Sir, because I have had the happiness of being born within the pale of the Church. No, I am a Catholic from cool, calm, deliberate conviction.

The interests of the Church, I have had always at heart, I have endeavoured to advance them, without ostentation ; without Pharasaical parade ; without any of that hypocrisy, which, in the eyes of the ignorant and unlettered, passes for devotion and piety ; and, enables those who practise it to pander to their passions and their prejudices. I have claimed no merit for what little I have done ; *neither, have I ever withheld the meed of praise from those, who deserved it.*

In my intercourse with the world, I have endeavoured to discharge my social duties, to the best of my ability ; and, I believe, I may, without presumption, say, that I have done so, with some little credit to myself, and without the sacrifice of an iota of conscientious rectitude or principle.

As an Irishman, in the humble sphere, in which I move, I may, in like manner, lay claim to some little consideration. My every thought and every feeling have ever been, as now, redolent of the land of my birth. Regardless of personal consequences, as my conduct has, on more than one occasion, proved, I have endeavoured to make myself as useful to my countrymen, in this city, as my circumstances have permitted. To their interests, I have devoted hours, which many young men of my years, have passed in enjoyment and friendly intercourse. To their elevation in the social scale, to the amelioration of their condition as a body, I have lent my feeble assistance. And, I have experienced the pleasing conviction that my exertions, in their behalf, have not been unappreciated.

With such claims, Reverend Sir, upon your favorable consideration, yet for having presumed to entertain an independent opinion, to bear testimony to an historical fact, to dissent from an anonymous libeller, whose name I knew not, you have, in the most unjustifiable manner, brought my name before the public, and vilified my character as a Catholic, a Citizen, and an Irishman. (—) Conduct which no man of principle, would be guilty of, and the enormity of which, your sacred character, increases tenfold.

In the course of my historical reading, I have had frequent opportunities to judge of causes and effects ; and, Reverend Sir, I have observed, that the history of no nation, of no extensively organised society or body, presents more indelible traces of the injurious effects, caused by the blind zeal, arrogance, ambition, want of judgment and intemperate conduct of its members, than that of our Holy Church. Seldom, or never, has there been an instance of disaffection, of insubordination to its mandates, that cannot be traced to the imprudent assumption, on trivial points by individual members, of authority, to which no law, human or divine, has ever

given them a claim. This assumption of authority, if resisted, immediately occasions the cry of "the Church is assailed;"—the individual, ensconced behind the dignity of his cassock, has the presumption to call himself the Church; and, in its name, to judge and to condemn.—In fact, "*dares to render religion auxiliary to his excesses against reason.*"

In this manner has the illegitimate authority of the Church been brought into contempt, by those who have been consecrated to its maintenance and preservation; but, who have thus furnished to its enemies the most potent and offensive weapons. Therefore, in the study of the history of the Church, the acts of individual members, must not be confounded, with those of the Church;—on this point the greatest caution should be observed.

Now, Reverend Sir, of the high position, which, with respect to the Church, and as one of the class of individuals to whom I have above alluded, you have assumed, there can be but little doubt. And, I feel assured, that, I could not confer a greater favor upon my co-religionists—on the Church itself—than, to unmask your pretensions, and expose to the view of an enlightened community your proceedings; so that to your countrymen, and to the Church, no portion of the odium which now rests upon your name and conduct, may be attached. But, Reverend Sir, before I proceed further, you must understand, that, respect alone for the habit with which you are invested, induces me to notice your conduct. Pity 'tis, that, you should have lost sight of the duties it imposes upon its wearer.

In our youth, Reverend Sir, to which you have referred, we may have learned from the same venerable clergyman, that, "*he that will not hear the Church let him be considered as a heathen and a publican.*" But, Reverend Sir, that venerable clergyman never informed me, nor any one else, that in your august person alone the Church existed. No. The Church to which I have been always taught to look up, with reverence and respect, is that Church, described in one of the last works, placed in your hands, when completing your secular studies;—I allude to "*Institutiones philosophicae ad usum studiosorum juventutis,*" which contains the following passage:

"Intolerant to error, but tolerant to individuals, such

" is the religion, which we have the happiness to profess. All, that during the lapse of time, has taken away from this twofold character of strength and mildness, *has been caused, not by religion, but by worldly passions.* It teaches us to entertain sentiments of peace and indulgence even for those, whom we believe to be in error ; to pity, rather than to condemn. Falsehood, certainly, does not merit more consideration than vice ; the atheist is not more respectable than the libertine ; yet even the most legitimate zeal has its bounds, and should be always tempered with a condescending wisdom. Tho' doctrines divide minds, yet charity should unite all hearts."

Let us now, Reverend Sir, ascertain whether or not you have squared your actions agreeably to the heavenly principles above laid down.

On the 28th of last April, the Members of Mercantile Lodge, I. O. of O. F., had a Celebration of the First Anniversary of their Lodge. Addresses, upon the principles of the Institution ~~delivered~~ delivered in French and English, by Messrs. Angers, Soulard, Sheppard and Holt, and listened to with marked attention and satisfaction. The proceedings throughout were admirably conducted ; every thing, that could reasonably be considered to have a tendency to give offence, to any one of the large and mixed assemblage—being most carefully avoided.

You, Reverend Sir, were not present on that occasion, yet, forgetful of your duties, as a Minister of peace, you, a few days afterwards, under an anonymous signature, attacked, Mr. Sheppard, *by name*, thro' the columns of the Freeman's Journal ; attributed to him the most reprehensible motives ; designated him, as a *base and impudent calumniator*, (what terms, for an humble Minister of the Sanctuary, as you style yourself !) and, on an historical fact, advanced opinions, founded upon " barefaced assertion and absurdity."

To your *anonymous libel*, a reply was given ; your intentions revealed ; and, the historical fact, which you had perverted, properly laid down and proved.

In your next letter, you reiterated your former assertions ; proclaimed yourself a victor ; (!) and attempted to gloss over, with the most apparent sophistry, the

falsity of your arguments. Instead of proofs, you deluged your adversary with a torrent of abuse ; called him an ex-Catholic, &c., and wound up by dragging his name (how obtained, I am not prepared to say) before the public.

A reply was again given ; your vanity and presumption commented upon ; a reproof administered for attempting to fasten upon the Church, the acts of the Inquisition ; the historical fact again proved ; and, a recommendation given you to cultivate a little Judgment, Temper and Charity.

In answer to this, you, a second time, dragged my name before the public ; accused me of "sacrificing the religious interests of my countrymen"—as if their religious interests had any thing to do with the point at issue. You stated that "unprovided with the weapons of Science, I had summoned to my aid the learning of some members of the mystic brotherhood, that it was a notorious fact, that I was a mere copyist, an ignorant tool in the hands of others, that my intellectual acquirements amounted to little more than counting pounds, shillings and pence"—a statement, which, when peuned, you knew to be as false, as the world now knows the spirit that dictated it, to be malicious and vindictive. You called upon "every true and not lip-Catholic" to vindicate that blood-stained tribunal, the Inquisition !! You quoted a letter of Galileo's ; a letter, which like many others, was written with the fear of the Inquisition and its tortures, before his eyes. You asserted that the authority I quoted, was that of "an expelled Jesuit, who wrote all his life against Popes, Priests and Monks, and expressed the bitterest hatred against the most cherished intitutions of Christendom." An assertion which has only its hardihood to recommend it ; and, which must have been given birth to in the diseased brain of some fanatic, who would trample upon every principle of truth and honesty, by attempting to throw discredit upon the character of one who was an honor to literature, a shining light of his age, and the chosen and cherished preceptor of Catholic Princes. And, Reverend Sir, you closed a letter full of misrepresentation and vituperation, with a most virulent attack, upon my principles and character.

Let a discerning and enlightened public, now contrast your conduct and proceedings, with the sublime doc-

trites the Church inculcates ; and it will not be wondered at, that you, who have forgotten your sacred character, and listened to the garbled statement of a gossiping calumniator, and on such authority have, under an anonymous signature, and thro' the columns of a public journal, accused a worthy citizen, whose name has ever commanded respect and esteem, of entertaining opinions and giving expression to sentiments, that he never dreamt nor thought of ;—that, you, who would cast upon the surface of society the torch of discord ; enkindle the flames of religious strife ; estrange the nearest and dearest affections ; dissolve those ties, which bind husband and wife, parent and child, sister and brother ;—that, you, who when replied to, by one who would avert the calamity you contemplated, met argument with invective ; truth with misrepresentation ; reproof with scurrilous personality, and contrary to all principles of honor and courtesy, published your opponent's name, without his permission, and vilified his character ;—that, you, who would attach to the Church the grossest injustice ; and, as I have before written, cast a foul stain upon its glorious escutcheon, by identifying its acts with those of the Inquisition—a tribunal, that has been the scourge of the innocent and virtuous, and has written its name, and its history, in the blood of its victims ;—it will not be wondered at, I repeat, that you, walking in the footsteps of many who have preceded you, should fill the full measure of your presumption, by calling yourself the Church, and, in its name, pronouncing a judgment against me, and against my principles.

I feel, Reverend Sir, that I have said enough in discharge of the extremely unpleasant task, which your presumption, and ill advised conduct have forced upon me. Confident, that no unprejudiced mind will now attribute to the Church the gross injustice of being privy to and sanctioning your proceedings, I shall dismiss the subject without further comment ; and leave you to a remorse of conscience, that must, if you possess any genuine principle, have already commenced its operations. Listen to its promptings ere it be too late. Reject not, again, the friendly advice given you, by older and more experienced heads, than mine, at the outset of this controversy. Turn not a deaf ear to their entreaties. The salutary lesson, you have now received, may prove the most fortunate occurrence of your life.

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Notwithstanding all that has occurred, Reverend Sir, I do not despair, that I shall yet see the seeds of Benevolence and Charity sown in your mind, shoot forth, bud, blossom, mature, and bear their fruits. I do not despair that I shall witness your return to the paths from which you have wandered ; that you will, eventually, become a useful member to society, and an ornament to that sphere in which Providence has cast your lot. Believe me, that, no person will witness this beneficial change, with more heartfelt pleasure, than I shall ; but, until that happy change is effected, I trust, that, this is the last time, the last line, I shall ever be forced to address you.

WILLIAM TIMS. "A CATHOLIC."

Quebec, 22d May, 1847.